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HOLINESS TO THE LORD.

THE JUVENILE INSTRUCTOR,

AN ILLUSTRATED MAGAZINE PUBLISHED SEMI-MONTHLY

Designed Expressly for the Education and Elevation of the Young.

GEORGE Q. CANNON, EDITOR.

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ORGAN FOR YOUNG LATTER-DAY SAINTS.
HOLINESS TO THE LORD.

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CARDINAL WOLSEY.

ONE of the most powerful men in England, during a part of the time that Henry VIII. ruled the nation, (1509-47) was Thomas Wolsey, who was born in 1471 at Ipswich, and whose father is reputed to have been an ordinary butcher of the future cardinal's native city. Possessed of extraordinary perseverance and no mean abilities, Wolsey acquired a good education, and at an early age installed himself in the favor of men who had influence at court. Through these he secured a position as chaplain to Henry VII., the father of Henry VIII., who entrusted him with several important confidential commissions which were filled with such promptness and excellence as to please the king, who, however, died before having the opportunity of substantially showing his appreciation of his chaplain's services.

The wily Wolsey, by this seeming misfortune, experienced no check to his rising fortunes, for the new monarch conferred more honors and power upon him than any of which his father dreamed. From an ordinary position in the English realms he was first promoted to be a member of the king's council, and soon thereafter became the Prime Minister and Lord High Chancellor of England. Nor were these the only honors shown, or positions given to him, for ecclesiastical preferment was his and he in turn became bishop of Lincoln, arch-bishop of York, cardinal of the church of Rome and the pope's legate in the land of his birth.

The revenues received from these various positions were enormous, and in addition, foreign powers gave the chancellor many valuable presents in order to retain his favor and thus insure continued peace with the nation over which he virtually ruled. All these things made the cardinal haughty and arrogant, and he soon found that his enemies were rapidly growing numerous in his master's dominions. Still his abilities were so great that he succeeded in retaining his firm hold upon the government for several years after these

discontents began to manifest themselves and create trouble.

Henry himself was very much given to the spending of money and in order to meet his wants Wolsey taxed the people heavily, which did not tend to increase their love for him, and many were anxiously looking for his downfall.

This event soon occurred. Henry, who after eighteen years of wedded life with his deceased brother's widow, Catherine, desired a divorce so that he might marry Anne Boleyn with whom he had become enamored. And as the church at that time had the control of such matters Wolsey was entrusted with his master's case and urged to fulfill his desires. But not fully approving of the matter, the pope's legate did not enter with his whole heart into the scheme, the result of which was that the pope refused to accede to the wishes of Henry. This so enraged the king that he dismissed his minister and turned him away from his court. This act is the one which our artist has represented in the accompanying engraving.

Being prosecuted for having acted as the pope's legate in England, which a statute forbade any Englishman to do, Wolsey threw himself upon the mercy of the king, gave up his immense wealth and went into retirement. But even then he was not allowed to rest. He was charged with treason and while being conveyed to London for trial became ill and died at the monastery of Leicester, in November, 1530.

On his death-bed he realized the folly of his life in seeking for worldly honor and glory and mournfully uttered his last words: "If I had served God as diligently as I have served the king, He would not have given me over in my gray hairs."

A SACRED HISTORY.

External Evidences of the Truth of the Book of Mormon.

BY THOMAS A. SHREEVE.

Chapter XI.

A COMPARISON of the natural history of the Book of Mormon with the proved ancient natural history of this land furnishes an interesting study.

In many cases I am not able at present to furnish as complete identification as I would like, but I furnish several citations from standard authors, so that as the subject develops further the young people who are interested in this matter may have some ground-work upon which to base a better research than I have been able to make. On one or two points I might be able to give further information than I shall here attempt, but I regret to say that the notes which I had on the subject have been mislaid, and I do not choose to trust to my memory in a matter of such importance.

And it came to pass that we did find upon the land of promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were for the use of man. (*I. Nephi, xix., 25.*)

Having all manner of cattle, of oxen, and cows, and of sheep, and of swine, and of goats, and also many other kind of animals which were useful for the food of man.

And they also had horses and asses, and there were elephants and cureloms and cumoms: all of which were useful unto man, and more especially the elephants, and cureloms, and cumoms. (*Ether ix.* 18, 19.)

HORSES.

The opponents of this work who have chosen to dispute the natural history of the Book of Mormon have chiefly directed their attention to the horse. Many of them have claimed, with a persistency which might have been better directed—especially since it was founded on a falsehood clearly apparent—that horses were unknown to the ancient inhabitants of this continent, being brought here by the Spanish invaders when they came to conquer the native races.

I shall therefore supply a few proofs upon this point:

In Vol. I. of the Encyclopædia Brittanica, under the head of America, and sub-head of Zoology, appears this assertion:

One remarkable feature is the abundance of horses, which is such that North America may be regarded as the land of horses during the pliocene and post-pliocene periods.

Ignatius Donnelly, in Atlantis, declares that recent discoveries in the fossil beds of the bad lands of Nebraska prove that the horse originated in America. "Professor Marsh, of Yale College, has identified the several preceding forms from which the horse was developed, rising, in the course of ages, from a creature not larger than a fox, until, by successive steps, it developed into the true horse."

In June, 1881, a group of the ruined cities of Yucatan, theretofore almost entirely unknown, was visited by the United States Consul, Mr. Louis H. Ayme, his wife and Mr. Porter C. Bliss, assistant editor of Johnson's Cyclopædia. Of this visit Ober says:

Mr. Ayme is an enthusiastic explorer who is indefatigable in his search after objects of interest to the antiquarians of America. Owing to his exertions there was brought to light an object that had escaped the attention of all previous explorers. It was a rude painting of a man mounted on horseback. This important discovery was made by Mr. Ayme on June 16, 1881. * * At a later period Mr. Ayme again visited Kabah (the particular city where he discovered the ancient drawing) this time in company with the distinguished archæologist M. Desiree Charnay, who immediately pronounced it a wonderful discovery, and praised his companion highly.

Charnay declared that this figure was intended to represent a Spanish horseman, and therefore must have been a piece of modern architecture; but Dr. Le Plongeon, whose view is certainly entitled to as much weight, asserts that the picture "is a portrait of an ancient worthy named Can," who flourished very many centuries ago. In fact the view of Dr. Le Plongeon is probably the one which should be unhesitatingly accepted, unless further positive evidence can be adduced to the contrary; since so careful an observer and writer as Ober says:

Readers of the North American Review for the past few years cannot fail to have noticed that M. Charnay started on his explorations in Central America with preconceived notions as to the age and builders of these cities; and he has ingeniously twisted every discovery into a proof in favor of his pet theory; which unfortunate manner of working vitiates all the labor heretofore done.

THE ELEPHANT AND ITS KINDRED.

In Atlantis, Donnelly says upon the subject of the elephant:

We find in America numerous representations of the elephant. We are forced to one of two conclusions: either the monuments date back to the time of the mammoth in North America, or these people held intercourse at some time in the past with races who possessed the elephant, and from whom they obtained pictures of that singular animal. Plato tells us that the Atlanteans possessed great numbers of elephants.

There are in Wisconsin a number of mounds of earth representing different animals—men, birds and quadrupeds. Among the latter is a mound representing an elephant "so perfect in its proportions, and complete in its representation of an elephant, that its builders must have been well acquainted with all the physical characteristics of the animal which they delineated."

On a farm in Louisa County, Iowa, a pipe was ploughed up which also represents the elephant. We are indebted to the valuable work of John T. Short ("the North Americans of Antiquity," page 530) for a picture of this singular object. It was found in a section where the ancient mounds were very abundant and rich in relics. The pipe is of sandstone, of the ordinary mound-builder's type, and has every appearance of age and usage. There can be no doubt of its genuineness. The finder had no conception of its archæological value.

In the ruined city of Palenque we find, in one of the palaces, a stucco bass-relief of a priest. His elaborate head-dress or helmet represents very faithfully the head of an elephant.

The decoration known as 'elephant-trunks' is found in many parts of the ancient ruins of Central America, projecting from above the doorways of the buildings.

In Tylor's "Researches into the Early History of Mankind," page 313, I find a remarkable representation of an elephant, taken from an ancient Mexican transcript.

Ober describes a carved elephant trunk, which he styles, "another peculiarity of the sculptor's art," upon one of the ruins of Uxmal. Stephens had also noticed this same sculpture and had wondered where the early architects obtained their pattern, "*since the elephant is not indigenous to America.*"

In the Smithsonian report of 1872 is the following description of Big Elephant mound in Grant County, Wisconsin:

This mound has been known here as the "Elephant Mound." It is situated on the high sandy bottom lands of the Mississippi, on the east side, about eight miles below the mouth of the Wisconsin River. There are on each side of the mound, some fifteen to twenty rods distant, sandy, grassy ridges, some fifteen feet higher than the land about the mound; the mound is, therefore, in a shallow valley, sloping gently to the Mississippi River, and only about eight feet above high water. Its total length is 135 feet; from hind feet to back, 60 feet; from fore feet to back, 66 feet; width across fore legs, 21 feet; across hind legs, 24 feet; from end of proboscis or snout to neck or throat, 31 feet; space between fore and hind legs, 51 feet; from end of proboscis to fore legs, 39 feet; across the body, 36 feet; general height of body above surrounding ground, 5 feet. The head is large, and the proportions of the whole so symmetrical that the mound well deserves the name of the "Big Elephant mound."

In a foot-note to Mayer's "Mexico," I find the following:

Latrobe, at page 144, of his Rambles in Mexico, relates that some workmen, in excavating for a canal at Chapingo, (a hacienda near Tezcoco) reached, at the distance of four feet below the surface, an ancient causeway, of the existence of which there had not been the remotest suspicion. The cedar piles by which the sides were supported were still sound at heart; and three feet below the edge of this ancient work they struck upon the entire skeleton of a mastodon imbedded in blue clay. The diameter of the tusk was eighteen inches. Wherever extensive excavations have been made on the table land and in the valley, of late years, remains of this animal have almost always been met with. In the foundation of the church of Guadalupe—on the estate of Saint Nicholas, four leagues to the south, and in Quadalaxara, portions of the skeleton have been discovered. Had the ancients some means of taming these beasts into laborers for their gigantic architecture?

MISCELLANEOUS.

I have no present means of ascertaining what animals were possessed by the ancient inhabitants of this continent under the name of cureloms and cumoms. Were they camels, alpacas, llamas? This question cannot be answered now, so far as I know, but I will give such further information from secular sources as I have in my possession, in the hope they at some time may be useful.

In 1841 Monsieur Dumanoir, who was in command of a French corvette, the "Ceres," made some explorations in the island of Sacrificious. In the middle of the island he found tombs in which the bones were admirably preserved. There were vases of clay and very many *teeth of dogs and tigers.*

Donnelly says that the fossil remains of the camel are found in South America, and in Kansas; and that the existing alpacas and llamas of South America are but varieties of the camel family.

Remains of oxen, sheep, horses and swine have been found in the ruins of Tula.

And now I will close this chapter by quoting from Editorial Thoughts, in the JUVENILE INSTRUCTOR of October 15th, 1886:

Apropos to the subject of the Book of Mormon, concerning which we wrote in our Editorial Thoughts in our last number, we were much amused by reading some remarks made by a scientific gentleman in the east, respecting a visit he had had from a Mr. Lamb, who professed to be a minister of the gospel in this city. This gentleman had never heard of Mr. Lamb, but he (Mr. Lamb) had heard of this gentleman's researches in ancient American history and civilization, and he sought him out to obtain information with which to combat the Book of Mormon. But we do not think that the Rev. Mr. Lamb will be in a hurry to quote his conversation as argument against the Book of Mormon.

He introduced himself by stating that he was heading a crusade against the "Mormon" church. The effect of this announcement produced the very opposite effect to that he anticipated.

In this gentleman's opinion crusades and crusaders are entirely out of place in the nineteenth century; but he did not interrupt his diatribe against the Book of Mormon whilst he only apposed the Bible to it. In fact, he was rather amused, for it was to him quite an interesting psychological study. But when he condemned the book in a very contemptuous manner for asserting *the absurdity* that anciently, in America, cattle, horses, sheep and the pig flourished, then he thought it was time for him to point out to Mr. Lamb in a polite manner, that he was not quite up to the altitude of his subject, and to his own ignorance of the zoological discoveries made on this continent. The gentleman informed him that Professor C. L. Marsh of Yale College had discovered the fossil bones of seventeen different specimens of horses in the region of the Rocky Mountains, alone. Then he pointed to him that the buffalo (a kind of cattle.) the Rocky Mountain sheep, that the peccary (the wild American pig) still exist; and he concluded by advising him to consult Prosessor Marsh on the subject, before condemning, on that score, the Book of Mormon.

The gentleman thought that Mr. Lamb's confidence in his ability to attack the zoology of the Book of Mormon was not so great when he left him as when he entered his house. Upon retiring, Mr. Lamb left for the gentleman's edification a copy of his book, containing four lectures against the Book of Mormon. He perused this book of Mr. Lamb's out of curiosity. He was surprised, he said, that such trash could be listened to and approved by men who call themselves intelligent. He did not consider it worth the paper on which it was printed.

In conclusion he remarked:

That people should flock to hear such rhapsodies only shows to what extent prejudice and bigotry may pervert human reason.

IN the meditation of Divine mysteries, keep thy heart humble and thy thoughts holy; let philosophy not be ashamed to be confuted, nor logic blush to be confounded: what thou canst not prove, approve; what thou canst not comprehend, believe; and what thou canst believe, admire: so shall thy ignorance be satisfied in thy faith, and thy doubts swallowed up with wonders. The best way to see daylight is to put out thy candle.

"EXACT TRUTH."

As Gertrude Nelson was passing through the kitchen, one Sunday afternoon, she found George Ryan, her father's hired man, or rather hired boy, sitting abstractedly by the table. He looked dull and ennuied, and Gertrude, who was a pleasant, good-natured girl, said kindly:

"Don't you want something to read, George? Allie brought a nice book from the library, yesterday; as she has gone out, now, you can have it. She says it is a very interesting story."

George looked up doubtfully. He had a high, white forehead, and large, serious blue eyes.

"Is it a true story?" said he.

Gertrude laughed.

"Why, I don't know. I don't suppose it is, exactly. Few stories are exactly true."

I guess I don't want it, then—thanks to you all the same," said the boy decidedly.

"Why, George Ryan, what an idea? Of course you don't expect a story to be true—that is, just true. Why, people wouldn't write them so."

"I don't care," said George, stoutly, "I don't want to read a story that isn't true. I read one once and don't care for another."

Gertrude ran off laughing to tell her mother about George and his true story. None of them could have told just how it came to pass, but in the course of a few months they had a nickname for him—"Exact Truth." Of course the boy was never addressed in that way, but it was—"Where is Exact Truth?" "Tell Exact Truth to put in the horses"—among the family.

All of them were sincerely good people, and had a profound respect and love for truth; but there was something in George's firm adherence to it which was certainly so unusual as to be almost amusing. Not one book would he look at which was not pronounced to be true by reliable judges. Fiction he eschewed almost entirely. His regard for truth served to make him quite oblivious to everything else, even to his own personal advantage. A strong instance of this appeared on his introduction to the Nelson house. It transpired that he had been employed by a gentleman in the neighboring village, and had been discharged. George told the whole story without reserve.

"Mr Emmons turned me off because I lamed the horse," said he, looking square into Dr. Nelson's eyes. "I was carelessly driving down hill; didn't hold him up."

Dr. Nelson looked at him in surprise.

"How do I know that you won't lame my horse in the same way?" he said.

"Perhaps I shall," admitted George, "but I shall try not to."

So far, Dr. Nelson had had no reason to complain of his hired boy's services. Still, he was a boy, and a boy of fifteen, who loved fun and good time just like other boys, and there had to be a little slip occasionally.

On the first Winter of George's stay with the Nelsons there was a good deal of excellent skating in the vicinity. George had skates, and there was nothing he loved like skating. He could outdo all the boys in the neighborhood, and he was very proud of his accomplishment. One day, when the skating was at its height, Dr. Nelson sent George on an errand about a mile out of the village.

"You'll have to go afoot," said he, "and don't go the hill road; go the other way, that's shorter. I want you to be on hand when I get back from Keene with the horses."

"Yes, sir," said George.

He took his beloved skates with him. There might be some little stretches of ice on the way, and he could travel so much faster, he reasoned.

He delivered the medicine as he had been instructed, and started home. A little below the house where he had stopped, the road separated into two. One was the road proper to the village, the other was a longer, almost unused route, the hill road. Just where the road diverged he met a boy whom he knew, who was emerging from the hill road, his skates dangling from his arm.

"Hello!" said the boy. "You'd better go down this way; it's splendid skating."

"Is it?" said George, doubtfully.

"I tell you 'tis. The road's one glare of ice all the way."

George hesitated. There was the doctor's command. Still he had a good argument. Could he not outweigh the extra distance by his extra speed on skates? What difference could it make?

Finally he started down the hill road. His conscience was rather clamorous, but he tried not to listen to it. The skating was excellent. The road was one beautiful strip of smooth ice, and not cut at all. There was but one house for a distance of half a mile on the road, after George entered it. It was a little unpainted house standing well back from the road. An old man lived there all alone. George glanced at this house as he skated by, and observed, with some wonder, that the sheet of crusty snow before it was unbroken. It stretched out broad and smooth and shining, not a single track in it.

"That's queer," George thought, lightly, as he glided past.

When he reached home, the doctor had not yet arrived; he was in ample time to look out for the horses when he did. There was no necessity for telling Dr. Nelson about the hill road, but George went up to him at once.

"I carried the medicine up to the Stevens', but I came home by the hill road."

Dr. Nelson could speak sharply sometimes: he did now.

"Why did you do that, when I expressly told you not to?" said he.

George explained.

"That doesn't alter the case," said the doctor. "When I tell you to go a certain way, your business is to go that way, skating or no skating."

"I know it," said George, humbly.

"Well, look out you act up to your knowledge, then," said the doctor. "Obedience is obedience, and you needn't think that owning up is going to make up for the lack of it."

"Yes, sir," said George, looking crestfallen.

The sweet taste of that forbidden pleasure was already gone from his mouth. He began to take the horses out of the carriage, when the thought of that house, with the untracked snow before it, on the hill road, flashed across his mind, and he mentioned it to the doctor.

"What," said he pausing on the house piazza, "old David Paine's?"

"Yes, sir."

"Wasn't a track, you say?"

"No, sir."

"I don't know but I'd better drive over there before you unharness," said the doctor, thoughtfully. "That old man

has had some bad turns; there may be something wrong. Put the horses back, and get in with me."

Something was wrong at old David Paine's house, with its trackless front yard. An hour or two more, and the poor old man would have been beyond all human help. He had been lying helpless for two days.

"Well," said Dr. Nelson, when David Paine had been well cared for, and he had returned home, and was eating his supper with his family, "George's strict regard for truth has done good service in this case. It has saved David Paine's life."

Mrs. Nelson's gentle face looked earnest and touched behind her tea-urn.

"We were half in sport," said she, "but I am not sure but we gave the poor boy a real patent of nobility when we called him Exact Truth."

THE HUMAN FAMILY.

BY W. J.

STATISTICAL information may be considered uninteresting reading by many of our young people, but they cannot be well-informed without it; hence the following statistical information is culled from various sources, and presented in a readable form to give variety of reading and information.

The human family now living on the earth number about 1,450,000,000 souls.

In Asia, where man has existed for ages there are about 800,000,000, and there they average about 120 to the square mile.

In Europe there are about 320,000,000, averaging about 100 to the square mile, but in some parts the average is much greater, for those parts are densely populated,

Africa has a population of about 210,000,000.

In North and South America there are about 110,000,000 inhabitants, and they are more thinly scattered than in many parts of the earth.

And it is estimated that on the islands, large and small, there are about 10,000,000 of people.

There are about 469,000,000 whites, 281,000,000 blacks and 700,000,000 who are either brown or tawny.

About 500,000,000 are pretty well clothed, about 700,000,000 are partly clothed, and about 250,000,000 are practically naked. The well-clothed live in houses furnished in some degree with the appointments of civilization; the partly-clothed live in huts or caves with really no furnishing; and the unclothed have nothing worthy the name of house or home—they are barbarous and savage.

The range of civilization and intelligence is from the Anglo-Saxon—the highest known—down to untutored, pitiful, naked savagery.

As religionists, the 1,450,000,000 are divided about as follows:

Pagans, 860,000,000. These are composed of 600,000,000 Brahma-Buddhists, Brahmans, or Buddhists; 160,000,000 unclassified Pagans; and 100,000,000 Parsees, Confucianists, Shintoists, Jains, and other smaller Pagan sects.

Christians, 410,000,000. These are made up of about 225,000,000 Roman Catholics, 75,000,000 belonging to the Greek Church, and 110,000,000 Protestants.

Mohammedans, about 172,000,000; and about 8,000,000 Jews.

The 860,000,000 Pagans are found chiefly in Asia and Africa, and comprize ninety-nine hundredths of the population, the remainder being in North and South America and on the Islands.

The 410,000,000 Christians constitute the bulk of the population of Europe, and nine-tenths of Americans, with a few millions in Africa and on the Islands.

The 172,000,000 of Mohammedans are found chiefly in Asia and Africa.

The 8,000,000 Jews are scattered among all the nations of the earth.

The foregoing is approximately correct.

The following calculation, illustrating length of life, is here introduced, as it may be interesting to many:

"The physical fortune of any million of people is thus traced: The number is made up of 511,775 boys and 488,225 girls. Before the age of five years is reached 141,387 boys and 121,795 girls will die. The next five years will be less fatal, and from the age of ten to fifteen years is the most healthful period of life. There will be some advance in death in the next five years, and still more in the five which follow; but 634,045 will enter upon their twenty-sixth year. During the next ten years two-thirds of the women will have married. The deaths during that period will be 62,052 and of these 27,134 will be caused by consumption. Between twenty-five and forty-five the deaths will be greater, and only 502,915 will enter on their forty-sixth year. Each succeeding decade up to seventy-five will become more fatal, and at seventy-five 161,114 will remain. Of these 122,559 will have perished by the eighty-fifth year. Of the 38,555 that remain, but 2,153 will struggle on to be ninety-five, and 223 to be one hundred years old. Finally, in the one hundred and eighth year, the last solitary life will flicker out. Such is the average lot of a million men and women."

The following peculiar poetry, though not statistical, is applicable to the human family, hence it is appended:

"Some folks are just like chestnut burrs;
  Nothing but prickles;
And some are sour through and through,
  Just like pickles.

And some are coarse, and rough, and cold,
  Like granite mountains;
And some are good as music sweet
  Of Summer fountains.

Some are like soft, sleek, tabby cats,
  Most always purring
While treachery lies underneath,
  Alive and stirring.

Some are made up of shallow froth,
  Foaming and fussing,
And all that they pretend to do
  Is simply nothing.

And some are only eyes and ears,
  Seeing and hearing,
A hundred thousand different things,
  That have no being.

And some are only made of tongue,
  Always a wagging,
And used to other people's hurt,
  Or else a bragging."

FOR OUR LITTLE FOLKS.

WHAT JOHNNY OUGHT TO HAVE DONE.

One day Johnny's mother went to visit Aunt Sarah, and told Johnny to be a good boy till she came back.

As soon as she was fairly out of sight Johnny ought to have said to himself, "Now what can I do to help mother while she is gone?"

Then he ought to have gone into the barn and split enough kindlings to last a week.

After that he should have hunted in the hay and found three hen's nests, with ten eggs in each, and have brought them into the kitchen and put them in the pantry.

It would have been a very nice thing if he had then picked up all the twigs and sticks which the wind had blown down the night before in the front yard.

Tommy Peters' and Jimmy Jones might have come running along on their way for fish, and have begged him to go with them, but he should in that case have told them that his mother would not like to have him go without leave.

He should have been careful not to let the fire go out in the big kitchen stove, and he might even have filled the tea-kettle with water, so that when his mother came home she could make tea in a jiffy.

It would have been kind in him to mix up some meal and water for the chickens, and feed them.

Then if he had had any time left he could have weeded a little in his garden; and studied a little on his arithmetic for the next day.

And when it was nearly time for his mother to come back he should have run into the house, washed his face and hands, brushed his hair and jacket and shoes, fixed the room as pleasant as he could, and then watched at the window that when he saw her coming he might run and meet her with a kiss, and tell her how glad he was to have her come back.

Then she would have called him her "good little Johnny," and would have gone around with him to see how lively the chickens looked, and how "full-up" the woodboxes were, how neatly the front yard had been cleared out, and how nicely the garden had been weeded.

She would have wondered over the fine large eggs, been delighted at the cheerful fire and the hissing kettle; smiled at the "arranging" of the room, and then would have pressed Johnny to her, and said, "I can always trust my boy."

Then how happy and proud he would have felt! Every ache would be paid for double, and he would not then change places with Tommy Peters or Jimmy Jones for all the fish in the brook.

And then when father came home late, tired with his day's work, mother would have told him of all the things her boy had done, and father would have been so happy that he could scarcely see to smile, and Johnny would have gone to sleep the happiest boy in the world, because he would have done his best to make mother happy.

If he had done the things I have told about, his mother would have watched over him till his little eyes were fast closed, and would have left him to dream of fairies, fish and frolic.

The best of it is, that he did, and she did.

THE SUNDAY STONE.

In a coal mine in England, we are told, there is a constant formation of limestone, caused by the trickling of water through the rocks. This water contains a great many particles of lime, which are deposited in the mine, and as the water passes off, these become hard, and form the limestone. This stone would always be white, like white marble, were it not that men are working in the mine, and as the black dust rises from the coal, it mixes with the soft lime, and in that way a black stone is formed. Now, in the night, when there is no coal-dust rising, the stone is white; then again, the next day, when the miners are at work, another black layer is formed, and so on alternately black and white through the week until Sabbath comes. Then if the miners keep holy the Sabbath, a much larger layer of white stone will be formed than before. There will be the white stone of Saturday night, and the whole day and night of the Sabbath, so that every seventh day the white layer will be about three times as thick as any of the others. But if the men work on the Sabbath, they see it marked against them in the stone. Hence the miners call it "the Sunday stone." How they need to be very careful to observe this holy day, when they would see their violation of God's command thus written down in stone—an image of the indelible record in heaven!

MIND!

MIND your tongue! Don't let it speak hasty, cruel, untruthful or wicked words.

Mind your eyes! Don't permit them to look on wicked books, pictures or objects.

Mind your ears! Don't suffer them to listen to wicked speeches, songs or words.

Mind your lips! Don't let strong drink pass them. Don't let tobacco pollute them. Don't let the food of a glutton enter between them.

Mind your hands! Don't let them steal, or fight, or write any wicked words.

Mind your feet! Don't let them walk in the steps of the wicked.

Mind your heart! Don't let the love of sin dwell in it.

QUESTIONS ON CHURCH HISTORY.

1. WHEN was Lyman Wight chosen as an Apostle and in whose place? 2. When did George A. Smith return from his mission to England? 3. What relative of the Prophet died August 7th of the same year? 4. What declaration did Joseph make at a general conference held in the grove at Nauvoo, October, 1841? 5. When was the temporary baptismal font in the Nauvoo Temple dedicated? 6. How long was this after the corner stones of the temple were laid. 7. When was the ordinance of baptism for the dead commenced in the basement of the Nauvoo Temple? 8. Who was appointed Joseph's private secretary and general clerk of the Church? 9. What periodical was published in the interest of the Church in Philadelphia during this year? 10. By whom was it edited?

ANSWERS TO QUESTIONS IN NO. 14.

1. WHEN and where was Willard Richards ordained one of the Twelve Apostles? A. On the 14th of April, 1840, at a council of the Twelve held in Preston, England.

2. When did Elder Orson Hyde leave Commerce on a mission to Jerusalem? A. On the 15th of April, 1840.

3. What did he do after his arrival there? A. He ascended the Mount of Olives and dedicated the land by prayer for the gathering of the remnant of the Jews.

4. On what date did he accomplish this? A. On the 24th of October, 1841.

5. When was the first number of the *Latter-day Saints' Millennial Star* issued and where? A. May 27, 1840, in Manchester, England.

6. When did the first company of Latter-day Saints, gathered from a foreign land, sail from England? A. On the 6th of June, 1840, on the ship *Britannia*.

7. Who opened the door for the preaching of the gospel in Ireland? A. President John Taylor.

8. When did he sail from Liverpool for this purpose? A. On the 27th of July, 1840.

9. When did Joseph Smith Sen., Patriarch of the Church and father of the Prophet die? A. On the 14th of September, 1840.

10. What demand did the governor of Missouri make on Gov. Carlin of Illinois? A. For Joseph Smith Jr., S. Rigdon, Lyman Wight, P. P. Pratt, Caleb Baldwin and Alanson Brown as fugitives from justice.

THE names of those who answered questions on Church History published in No. 14 are as follows: Lottie Fox, David A. Irvine, Arthur Porter, Henry H. Blood, Anna S. Sessions, Avildia L. Page, Heber C. Blood.

A LITTLE girl of five or six summers, stopping with her parents at a fashionable hotel was invited at dinner to take some wine as it was passed around. She declined. "Why do you not take wine with your dinner, Minnie?" asked a gentleman who sat near her. "Tause I doesn't like it." "But take a little, then, my child for your stomach's sake," he urged. "I aint dot no tommik's ache," indignantly responded the little miss in the most emphatic manner.

THESE bright days of youth are the seed-time. Every thought of the intellect, every motion of the heart, every word of the tongue, every principle adopted, every act performed, is a seed whose good or evil fruit will be the bliss or bane of after life.

No two things differ more than hurry and dispatch. Hurry is the mark of a weak mind; dispatch the indication of a strong one.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - EDITOR.

SALT LAKE CITY, AUGUST 15, 1887.

EDITORIAL THOUGHTS.

SATAN has many snares which he spreads for the feet of the children of men. It should be remembered constantly by all that he is an enemy to God and he desires to destroy the family of God and make them like himself. To do this he employs every artifice. Knowing by long experience the weakness of human nature, he understands how to approach mankind in a manner to lead them astray.

It seems among us at the present time that the snare he most commonly uses, and which appears to be most successful, is appealing to the love of pleasure which he knows exists in the hearts of the majority of people, and especially of the young. Young people are fond of excitement and especially excitement which arises from the pursuits of pleasure. They enjoy anything of this kind with more keenness and zest than older people. With the old the novelty of many of these things is worn off. But children's impressions are vivid. Their sensibility is not blunted. Pleasures do not pall upon them, because of their inexperience in the world and the scenes of the world, and because everything appears novel and romantic to them. Sensations which are unknown to older people, because of their experience, are keen and fresh to them, and they derive pleasure from them.

This is one of the reasons that these pleasure resorts which are now increasing all around us receive such extensive patronage from our people. We fear that many precious souls are led astray and start on the downward road to destruction through the facilities for committing sin which these excursions to pleasure resorts so easily furnish during the Summer months.

Frequently cases where girls and young women are ruined appear in our public journals; but we hear but little about the boys. How many of them fall and become ruined in their morals no one but the angel of God knows! Many will look back, both in time and eternity, to this snare of the adversary and give it the discredit of being the means of their downfall and the cause of bringing upon them the misery which they suffer.

We think we do not overstate this matter when we say that we believe this is the most fruitful and dangerous source of evil that has appeared among us. Opportunities for the indulgence in vice are presented in an alluring form and they are seized frequently by the young and inexperienced.

The loading of these excursion trains at late hours of the afternoon with young people for these bathing resorts, and their detention till late hours of the night, call loudly for every man in authority in the Church, and every parent and guardian, to use all the influence that is possible to check the indulgence in this mode of seeking pleasure.

It is well enough, and, in fact, it is right, that we should seek recreation. Every judicious parent and guardian must recognize this. But there is a proper way of obtaining it. Recreation should not be carried to an excess. Pleasure ceases to be pleasure when carried to too great lengths. Young people should not abandon themselves to pleasure-seeking. Remember that "life is real! life is earnest!" as the poet Longfellow says; and he utters another sentiment that should be impressed upon the minds of the young:

> "Lives of great men all remind us
> We can make our lives sublime,
> And departing, leave behind us
> Footprints on the sands of time."

We would like to impress upon the minds of the readers of the JUVENILE INSTRUCTOR to not make pleasure and recreation the objects of their lives. They should not yield to frivolity nor spend their time in fruitless amusements.

Live for a purpose! and let that purpose be a high one, and seek to carry it out with all the strength that God has given you.

Devote your lives to the acquisition of true knowledge.

Do everything in your power to equip yourselves for usefulness. Make this a pleasure, and not your recreations.

Do not descend to anything that will weaken you in your efforts, or that will in any manner unfit you for the labor of life.

Shun evil associations; and above all things, be careful to preserve your moral and physical purity.

Do not put yourselves in the way of temptation, but flee from it, and be not ensnared by your appetites.

If you have a fondness for light and trifling pleasures or amusements, repress that and cultivate a more elevated feeling and desire.

Especially be careful to associate with the right kind of people. As we have had occasions frequently to remark in these columns, men and women are known by the company they keep, and boys and girls are also known in the same manner. It is especially desirable that young people should select good associates. They are at a time of life when impressions are easily made upon them and habits, whether good or bad, are easily formed.

It is not a wise thing for children, when the Summer months approach and they are relieved from school, to imagine they are free from all restraint, and that they have nothing else to do except to enjoy themselves, as they may term it—that is by neglecting useful things and spending their time in idleness or in that which does not profit. The boy or girl who looks to the future will not forget during Summer vacation all that he or she has learned while at school, but will spend at least a portion of time in keeping the mind bright upon the subjects which have been studied, so that when school re-commences studies can be resumed with satisfaction to scholars and teachers. Certainly, there is more gratification to be obtained by cultivating the mind as well as the body than there is in leaving the mind uncared for and to starve for want of that intelligence which is its best food. The highest pleasure human beings can enjoy is the cultivation of their higher natures; and not in the gratification of their appetites and low desires. Children should be taught this lesson, and they themselves should seek to learn it and profit by it, for this is the experience of the wise men and women of all ages.

THE great atheists indeed are hypocrites, who are ever handling holy things, but without feeling; so as they must needs be cauterized in the end.

THE TOWER OF LONDON.

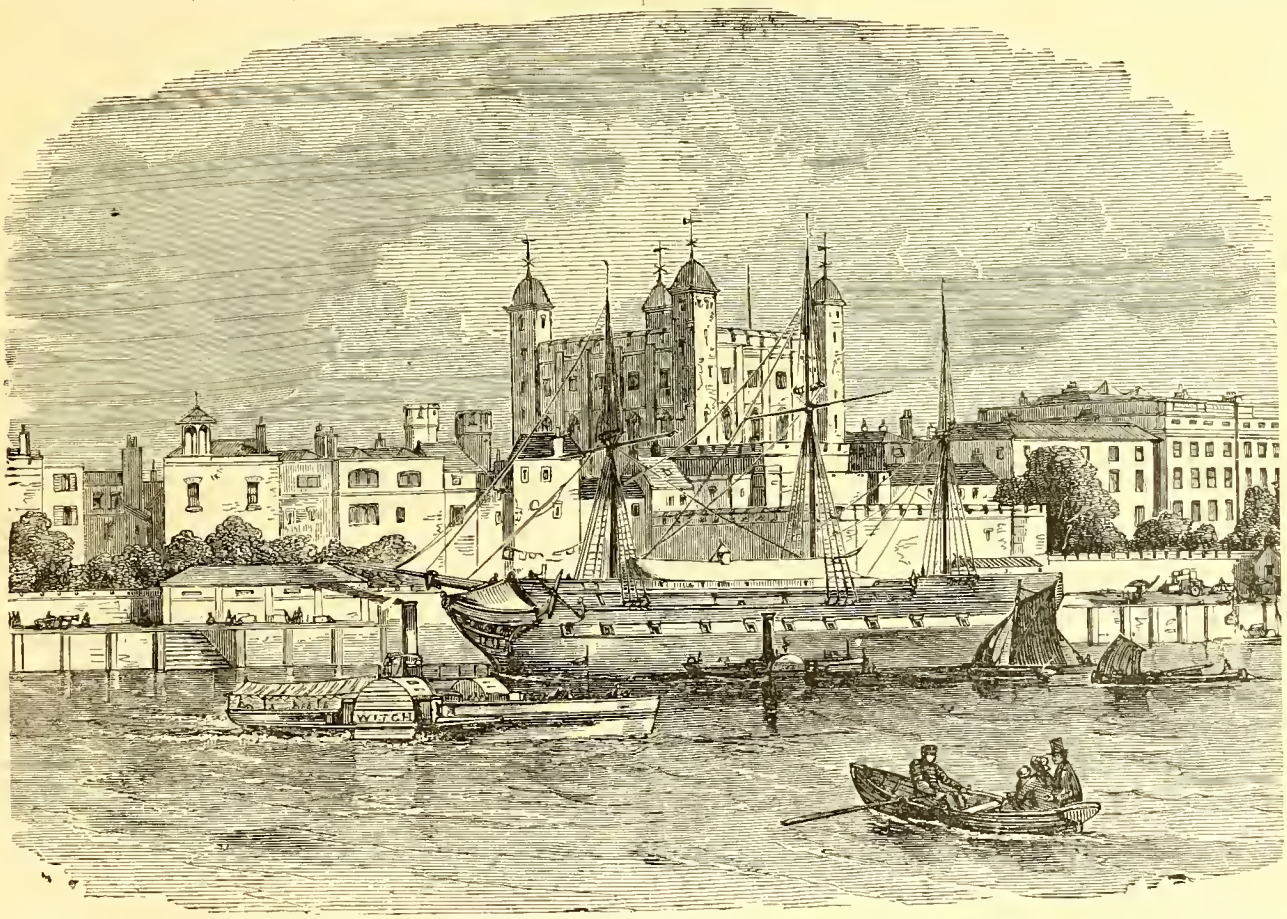
OUR engraving presents a good, general view of the Tower of London. It is an irregular collection of buildings on rising ground adjoining the river Thames and immediately to the east of the city of London. It covers twelve or thirteen acres, a larger area than one of our city blocks. The whole is surrounded by a moat, (a deep trench usually found around the rampart of a castle or other fortified place, sometimes filled with water for a defense). Generally the moat is dry, but the garrison have the power of flooding it if required. Without is a lofty castellated wall, broken by massive flanking towers at frequent intervals. Within this wall rises a similar construction, but of greater height; and within this, again, are the several barracks, armories, etc,; and in the center of all, the lofty keep known as the White Tower. This last, which resembles a ground castle, was built by Gundulph, bishop of Rochester, in the time of William the Conqueror and is the center of interest and antiquity in the whole structure. Its walls are in parts sixteen feet thick, and of solid masonry.

No one in whose breast an interest in the annals of the past history of England has been awakened, can approach with indifference this royal castle of our forefathers. As the visitor descends Tower Hill, the hoary walls of the ancient pile rise before him amid the surrounding mass of more modern buildings, a grim witness of a bygone age. They remain symbols of the rugged times when amid the struggles resulting from ill-defined rights and uncontrolled passions, were laid the mighty foundations of England's present prosperity and peace. Dark shadows of the past enshroud the gloomy fabric; but they serve to throw into stronger relief the justice and the liberty, the intelligence and refinement which illuminate the present day.

Since it is from the past that this venerable pile derives its peculiar attraction, we will refer very briefly to some of the uses made of this powerful fortress and a few sketches of the gloomy and tragic scenes enacted therein.

During feudal days of England it was used as a fortress, and since its towers frowned upon the waters of the Thames it has never sustained an attack from a foreign enemy. When the horrors of war have raged around and within the fortress, they have been kindled by the rude passions and domestic strife of England's own sons.

Early writers have alleged that Julius Cæsar first built the Tower of London as a Roman fortress; but there is no written evidence to prove the existence of any fortress on this site before the construction of the White Tower by bishop Gundulph in 1078, eight centuries ago. During the reign of the first two Norman kings, the Tower seems to have been used as a fortress merely. As the principal magazine of warlike stores in the kingdom, we find continual reference to arms, armor and engines, deposited in the Tower of London, from the time of the earliest Norman kings.



In the time of Henry III., 1216-72, the principal officer connected with these seems to have been "the Balistarius" or keeper and provider of the cross-bows. Later we read of the "Galeator," who had the care of the helmets; of the king's armorer, the bowyer, and the fletcher, who provided and kept the arrows. In the fifteenth century we find these different branches under the direction of a principal officer, styled, "the Master of the King's Ordnance."

The Tower being the depository of the national arms and

accoutrements for eight centuries, a visit to the Armory is one of great interest. The collection here exhibited contains most interesting specimens of armor, weapons and implements of war of every age of English history from the bow and arrow and spear to the present most approved weapon.

The Horse Armory is about 150 feet in length and 34 wide. A row of columns supporting pointed arches, runs the whole length of the interior, separating a broad passage on the north from the main portion of the building.

The space in front of the columns is occupied by figures, some equestrian and some on foot, wearing suits of armor of various periods, from the reign of Henry VI., 1422, to that of James II., 1638. On the wall above the arches are painted the names of the kings during whose reigns the various kinds of armor arranged beneath, were in use.

At the time of the Norman Conquest, body armor was made of leather, cut into small pieces in the form of fish scales, or of flat rings of steel, both of which used to be sewn on to cloth or deer skin. The arms were the long cutting sword and the lance.

Chain armor was introduced in the reign of Henry III., 1216, by the crusaders from Asia, where it is worn to this day. It is constructed of a great number of little rings which interlace one another, so as to form together a connected garment.

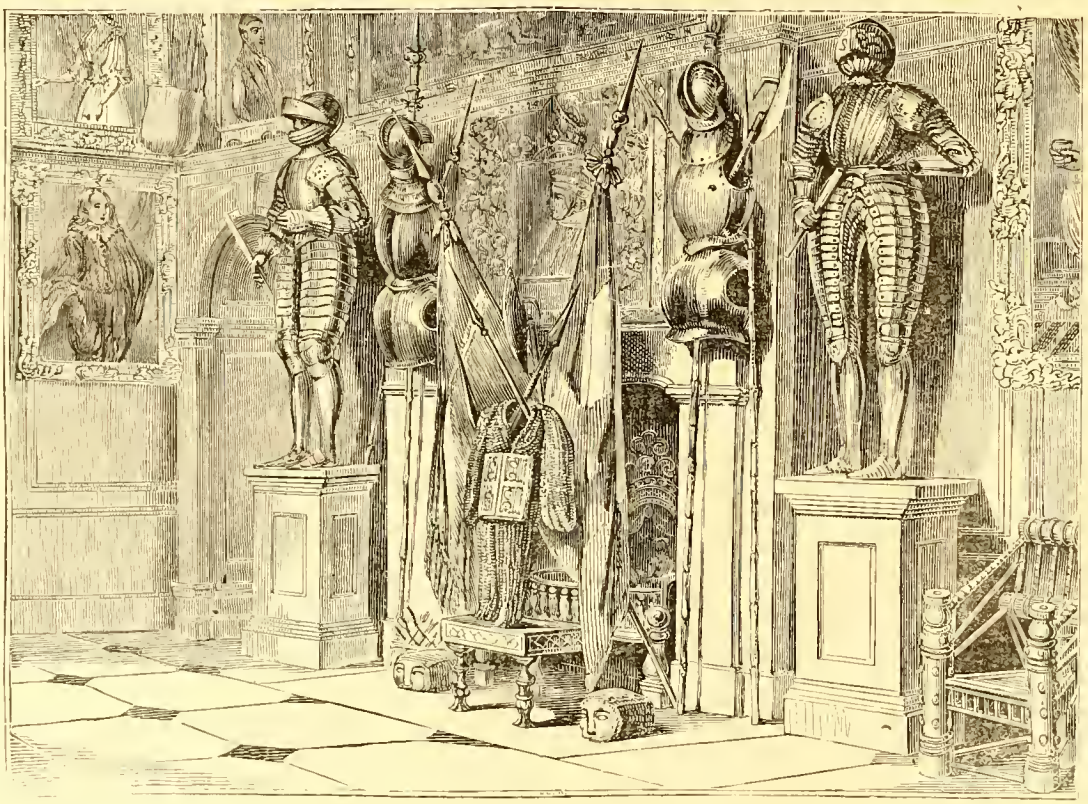
Suits of mixed chain and plate armor were introduced in the reign of Edward II. The plates were worn on the arms and legs. In Edward III.'s time armor became very splendid, so that knights who might otherwise have been taken for prisoners were killed for the sake of their spoil.

In the reign of Henry V., the hero of Agincourt, complete armor of plate came into use.

An interesting figure is that of Henry VIII. on horseback with foot soldiers on his left. This suit is known to have belonged to the monarch whose effigy it adorns. The armor is inlaid with gold, (an art invented at Damascus). Here will also be seen on a stand, a tilting helmet, with opening for admission of air. We see here also a suit of armor made for Henry VIII. when he was eighteen years old. The weight of this suit is 92 pounds. Imagine supporting such a weight upon the body when engaged in war!

It would take a volume to enumerate all of interest to be seen in the Armory, which is filled in every nook and corner with specimens of armor helmets, cross-bows, arrow-heads, spear-heads, swords, daggers, battle-axes, etc., used as implements of warfare during a long period of England's history. Also guns in endless number, marking all the stages of improvement from the crude old flint-lock to the present handsome and ingeniously-made needle-gun. Here also will be found a large collection of weapons of different periods from various other nations, many of which are military trophies.

We have already stated that during the early history of the Tower it was used as a fortress; but we find as early as Henry I.'s time it was already a state prison. That monarch and his successors gradually increased the size and strength of the ramparts and towers, until the whole became a stronghold of the first class for feudal times. Its annals as a state prison are replete with gloomy and fearful events. A detailed account of these would fill volumes; a list even of the renowned and the notorious, who, during the past eight centuries have pined within these walls in captivity, would far exceed the limits of this sketch. All that the writer will attempt is to recall a few facts known to every reader of English history. How often have grandeur and even royalty, passed beneath its portals, to exchange the dreams of honor and glory, and the festive brilliancy of courts, for the realities of the prison-lodging, the torture-room, and the fatal block and ax!



The gateway of the Bloody Tower leads to the inner ward. Here is seen the towers in whose chill and lone lodgings, cap-

tives have sighed out a lifetime! In front is the spot where was erected the scaffold where people were sometimes called to look upon woman's life blood, held sacred among the most ruthless semi-civilized, ebbing beneath the executioner's stroke!

In the fourteenth century, during the period of England's martial glory, in the times of Edward I., III., and Edward the Black Prince, the fortress was filled with captive kings and heroes. This is the time that history records as the conquest of Wales by the first Edward. That interesting country upon which we look with a feeling akin to reverence, as the retreat of the early possessors of beautiful England; the country whose mountains were, as the poet says, "vocal with highborn Hoel's harp and soft Llewellyn's lay." A tragical instance of the irksomeness of captivity to Cambria's mountain chiefs, was given in the attempt made by Griffin, the son of the prince of North Wales, to escape from the Tower. The treacherous rope by which he lowered himself from his turret, broke; and the unhappy prince was found next morning a mangled corpse beneath. His son, undaunted, soon after did escape and succeeded to the principality; but only to fall in battle before the victorious Edward. The names of many Welsh chiefs are chronicled as having been captives in the Tower during this period. Owen Glendower proved however, in the reign of Henry IV., in the latter part of the century, how mighty a spirit still lingered amid the mountains of Wales.

Many mighty spirits from Scotland, too, chafed within the dismal dungeons of the royal fortress during the fourteenth century.

Six hundred Jews were incarcerated in these dungeons during Edward III.'s reign for adulterating the coin of the realm. The monarch, whose prejudice against them was strong, finally banished all of that nation from England, compelling them to leave behind them their immense wealth, and their libraries, so rich in treasure of science, which were taken possession of by the monasteries.

The splendor of the fourteenth century passed away, and during the fifteenth a gloomy shroud of darkest deeds enveloped the Tower of London. Edward the Black Prince died. He left the people as sheep without a shepherd. They became the prey of rival factions. When his son succeeded to the crown, he was but a child in age, and, as if the moral energy of the stock had been exhausted in his high-souled progenitors, Richard the Second remained always a child in character. His imbecility allowed lawless ambition to rage unchecked. The Tower record shows us the royal cousins wresting the crown from each other, and one dooming the other to dungeons and to assassinations. During this dark period was erected the fatal scaffold on Tower Hill. Many an innocent victim's blood was shed on that spot.

Tradition says that in the Bloody Tower were murdered the two youthful sons of Edward IV., who, at his death were committed to the care of their uncle, duke of Gloucester, afterwards Richard III. The royal children were sent to the Tower, and disappeared. It is said that they were murdered by Richard's order and burned at the foot of the stair-case.

In 1401 a law was passed empowering bishops to imprison anyone suspected of heresy. From that time the cells of the Tower were constantly tenanted by those to whom the conscientious idea of truth was dearer than the world's liberty and life; and often were its dismal recesses the scenes of these terrible tortures. Sir John Oldcastle was the first person of rank incarcerated in this prison for his belief. Henry V. himself had an interview with him in the hope of prevailing upon him to retract his opinions. But his success was equal to that which followed a certain executive of a later day, who visited a victim who was also incarcerated for his conscientious belief, with a hope of a retraction of his views; his royal rhetoric failed. He was sent to the stake and burned.

During James I.'s reign Sir Walter Raleigh was committed to the Tower on suspicion of his being implicated to place the crown of England on Arabella Stuart, the niece of Mary, Queen of Scots. He was released from a twelve years' captivity and sent to Guiana, in South America, to search for gold mines; but, failing in this, was on his return remanded to the Tower, and beheaded, 1618.

The Tower was once the royal residence of the kings and all up to Charles II. held court there. The chronicles of the kingdom bear witness of the magnificent scenes which occasionally gilded the Tower's gloomy walls, but there is a peculiar sadness in their splendor for each has a back-ground of coming woe!

July 16th, 1377, saw the youthful Richard II., issuing from these palace gates, surrounded by a brilliant retinue of nobles, on his way to receive a crown which, after twenty troubled years, he was to acknowledge himself unable to retain and which he was to resign into the hands of an usurping cousin in this very palace; and then to await in his dungeon a violent death!

On the 29th of May, 1533, Henry VIII. received the beautiful Lady Anne Boleyn at the Tower. Next day she proceeded from the Tower with "all the pomp of heraldry and pride of power" to Westminster, arrayed in silver tissue, etc.

How was it with her three years later? A splendid tournament was held at Greenwich at which the king and queen were present. Henry abruptly quitted the gay scene, and the following day, whilst Anne was dining, officers arrived with a warrant to commit her to the Tower. In less than three weeks she is led to the scaffold and after addressing a few calm words to those around her she laid upon the fatal block her head, which the executioner severed from her body with one stroke of the sword.

The royal residence in the Tower is brought again into mournful interest, in 1553, by the ten days' reign and subsequent martyrdom of Lady Jane Grey. L.

An opinion received or maintained without proper regard to the arguments which may prove it true, is prejudice, whether the opinion be true or false. In most cases prejudices are opinions which, on some account, men are pleased with, independently of any conviction of their truth; and which, therefore, they are afraid to examine, lest they should find them to be false. Prejudices, then, are unreasonable judgments, formed or held under the influence of some other motive than the love of truth.

To adopt popular opinions without the slightest hesitation is to run the risk of introducing into science, to its great injury, a multitude of confuse notions founded on phenomena imperfectly seen and inaccurately examined; but to reject such opinions without examination, is often to lose an opportunity of important discovery.

The mind of a proud man is like a mushroom which starts up in a night: his business is first to forget himself, and then his friends.

THE RESURRECTION.

The Death and Resurrection of Christ.

BY ELDER THOMAS W. BROOKBANK.

(*Concluded from page* 229.)

THERE is a peculiarity associated with the resurrection doctrine that is most remarkable. Its vitality is wonderful. Time does not corrode it; nor does apostasy change it. The Council of Trent affirmed the doctrine, and confirmed the same creed as other councils had promulgated it. The Articles of Faith of nearly all modern sects contain it, some of them expressing the faith most concisely. The doctrine of baptism has been perverted; the ordinance of marriage has been degraded; continued revelation rejected, and the present working of miracles derided; but in the midst of the clash of creeds, and the disruption of churches, the resurrection doctrine has lived its glory undimmed, immortal, eternal. The Church of Christ which existed on this continent in past ages also clearly taught the same doctrine of a literal bodily resurrection as the Book of Mormon attests. (*See Alma xix*, 7, *viii*, 10, *II Nephi vi*, 5). In completing the chain of scriptural evidence we shall quote from the writings of President John Taylor:

Paul says, "It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body. What is the natural body? The body of flesh and bones and blood, that died and was buried. What is the spiritual body? The same body with flesh and bones and spirit, the spirit occupying the place of blood. * * * Hence, 'the first man Adam was made a living soul, the last Adam was made a quickening spirit.'' (*I Cor. xv*, 45). The same body rises with all its component parts; but spirit takes the part of blood. Blood was the life of the natural body, as Moses says, "But flesh with the life thereof, *which is the blood thereof*, shall ye not eat.' (*Gen. ix*, 4). "I will even set my face against that soul that eateth blood, and will cut him off from among his people. For the life of the flesh is in the blood.'' (*Lev. xvii*, 10). There is also another principle mentioned by Paul, viz: the Holy Ghost. "If the same spirit dwell in you that raised up Christ from the dead, *it* shall also *quicken* your *mortal bodies.*'' Your what? Your *mortal* bodies. These bodies that have been susceptible of all the infirmities and weakness of humanity. We are told that "flesh and blood cannot inherit the kingdom of God, nor corruption inherit incorruption.'' But we are not told that flesh and spirit cannot inherit the kingdom of God. Paul says, "Know ye not that your body is the temple of the Holy Ghost, *which is in you*, which ye have of God.'' (*I Cor. vi*, 19). Again, "know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? (*I Cor. iii*, 16). Now if that spirit dwells in our bodies and quickens them as it did the body of Jesus, here is a principle for us to reflect upon. But we must remember that it is *our mortal body* that is quickened by it. * * * Brother Joseph Smith taught, "You can tell the difference between spirits and resurrected bodies by the touch. You cannot feel a spirit, you can a resurrected body.'' Again, "A spirit hath not flesh and bones, as ye see me have.'' (*Luke xxiv*, 39). * * The Holy Ghost, above alluded to, dwells in the body of man, and when the power of God is manifested by Jesus Christ, who is, "the resurrection and the life,'' the whole body is quickened, as by a magnetic fire, and bursts forth into newness of life, as stated in the Book of Mormon—"The paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible and immortal, and they are living souls, having a perfect knowledge like unto us in the flesh.'' (*II Nephi vi*, 5.) * * * Is there any matter connected with man, beast, bird, fowl, fish, insect, tree, shrub, or plant; with animal or vegetable life; or any matter of which the earth, air or water is composed, that is not indestructible and eternal? When "the elements shall melt with fiercest heat,'' will then be any part destroyed? Not one particle. If this be true in relation to the earth, why not in relation to the body of man? Why should the decomposition and change incident to mortality render impossible their arrangement, reconstruction and reorganization? A man can take one of the finest metals—gold, and by chemical action reduce it to a very fine powder, and blow it away, and cause it to be mixed and absorbed by other matter; he can by another process, gather, separate and restore that gold to its previous solidity and firmness. Cannot God do as much with matter as man, with his limited capacity? We are cited very correctly to a higher law, whereby Jesus turned water into wine, "through the agency of chemical laws of a higher order than those taught in the schools,'' by the concentration of elements, independent of the process of the growth of grapes and their manipulation into wine. Could not the same success and power gather the original elements of man's body, and, by a chemical cohesion, and attractive power, cause atom to cohere and unite with atom, part with part; bone unite with its bone, and sinews come upon them, and they be covered with flesh and skin, and stand up as Ezekiel saw them, a living army. If one can be accomplished by a superior chemistry, why not the other? Or, in scripture terms, "I will open your graves, and cause you to come up out of your graves. * * * And ye shall know that I am the Lord. * * * And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.'' (*Ezek. xxii*, 12-14). * * * Job evidently believed in the resurrection of his own body in its entirety. He said, "And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another.'' (*Job xix*, 26-7) Eaten by worms, he would still be resuscitated and see his Redeemer with his *own eyes*. Jesus says, "I am the resurrection and the life.'' (*John xi*, 25.) "All that are in the graves shall hear His voice, and shall come forth.'' (*John v*, 28-9.) Paul says that "God giveth to every seed *his own body*. (*I Cor. xv*, 38.) "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.'' (*Rev. xx*, 13). * * * Again we read—"Then shall the Jews look upon me and say, What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord: for I will say unto them, "These wounds are the wounds with which I was wounded in the house of my friends.'' (*Doc. and Cov. Sec. xv, par* 9, *see also Zech. xii*, 10, *and Rev. i*. 7). There we see that Jesus will again show His wounds in His resurrected body, the same body and the same wounds that He received at His death; His wounded body, And again, "For notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive *the same body which was a natural body*; even *ye* shall receive *your bodies*, and your glory shall be that glory by which your bodies are quickened.'' (*Doc. and Cov. Sec xii, par* 6). And then at the final consummation we are told that, "All things shall become new, even the heaven and the earth, and all the fullness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; and *not one hair, neither mote*, shall be lost, for it is the workmanship of mine hand.'' (*Doc. and Cov. Sec. x, par.* 6).

All revelation gives striking evidence of the same body, in its entirety, coming forth * * * in its likeness, fullness, form, parts and personality.''

Our excuse for the introduction of this lengthy extract is this: If our readers will not believe President John Taylor, they certainly will not believe us. Thus the chain of evidence is completed. One end of it is anchored in the eternities; it takes hold of the being of God himself; it binds other worlds to ours; they also having been the scenes of human doubts, hopes, fears, death and resurrection. God in defining "man'' laid our shore end in Eden; Job welded a strong link; the Sweet Singer of Israel sang songs of praise to God while the sparks flew from *his* anvil; Isaiah, the grand, majestic prophet of God, forged from steel; Ezekiel went to heaven for his material; Daniel's link is unbroken; Christ changed the whole

to cable chain, and put in swivels to keep out all twist; Paul, well, *he* was a heavenly blacksmith *by trade*; he heard the sturdy blows of God's workmen on this side the great waters, and, full of zeal, strove not to be excelled either in quantity or quality of work; John put in the last link in early days, then held the cable sure until heavenly fires were kindled afresh; and new links are forging now. Reader can you break this chain. *Why should you try?* Do *you* build scarecrows with which to frighten *yourself?* Do *you* look at the rocky-pictured road of infidelity, and fail to see the *path* to immortality which has been traveled by every one of the shining hosts above? Do *you* hear the voice of Jesus saying, "*I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live?*"

THE END.

A LIFE SKETCH.

BY ELDER B. B.

(*Continued from page* 229.)

ALL of our visitors, however, were not thus dispositioned, for on Christmas eve a certain individual strode into our camp and soon made us acquainted with his profession as a sectarian minister. Appreciating his frankness and confidence I informed him that we were "Mormon" missionaries, to which he rejoined that he had heard of us and his visit to our camp was prompted by that knowledge. We suspected that he was not unattended, though his companions thus far had kept themselves concealed in the darkness. Our visitor substantially expressed his purpose to handle "Mormonism" then and there without gloves, and, following our invitation to proceed, he began using very offensive language against the best and most respected of our Church officials. Something in our manner rather perhaps than the simplicity of our request induced him to moderate his speech and change the subject.

Some of his friends now appeared, and thus encouraged he assailed a number of the principles of our faith. But when some of his own doctrines were brought up for investigation he soon became very much excited and contradicted himself in the most glaring manner. When we called his attention to the inconsistencies of his doctrines his feelings carried him away, and he acted like one almost demented.

To save a point he repudiated the principle of baptism, though the sect to which he belonged believes in and teaches it; and in other ways scarcely less reprehensible he endeavored to oppose the truths we uttered. He soon took his departure; leaving us in peaceable possession of our camp and of all the principles of "Mormonism" also.

A few days after this we presented ourselves to the Mexican custom officials and requested the necessary papers to insure us unrestricted travel in their country. They agreed to issue them upon the payment of $66.00. With some difficulty we made the custom house officers understand that there is a great difference financially between a "Mormon" missionary and an absconding bank cashier, and finally accepting our representations in lieu of the cash we were allowed to proceed on our journey towards the city of Chihuahua. About thirty miles below El Paso the road diverges from the Rio Grande and traverses a sparsely settled country. Leaving the settlements behind us we made an easy half day's journey and camped for the night.

Our feelings of security as we laid down to rest were far greater than they would have been had we known that the hostile Apaches had killed two men in the neighborhood the day before, and the band of marauders were, according to reports, still lurking in the vicinity.

When we arrived the next day at a settlement called the Estanques we found the people in a state of the greatest alarm. Quite a number of Indians had passed close by the place and an attack upon it was feared. As the day wore away without fresh signs of danger, we proposed to take a small force and bring in the bodies of the murdered men for burial, but no one could be induced to accompany us, and we reluctantly gave up the humane project.

We remained at the Estanques two or three days waiting for other travelers to arrive in whose company we proposed to cross the mountains which were lying in our course. Fortunately for us at the end of that time eighteen men, of whom a number were Americans, came up, and they gladly gave assent to our proposition to join them. We organized our company by electing an American resident for captain, who, with another American, two Mexicans and myself constituted an advance guard. Four men were detailed to do duty in the rear, while the rest of the company in places of the greatest danger, marched by the wagons where we were all to concentrate in case of an attack. Our whole train presented quite a formidable appearance, and if the Indians perceived us at all they concluded not to make an assault. With the exception of a brief night halt, and two of somewhat longer duration in the day time, we continued on the march for twenty-four hours and in that time had traveled sixty miles, nearly fifty of which I had made on foot. The third day after this we arrived at a place called Ojo Caliente, and again entered upon dangerous country, nor was it pleasing to contemplate a second continuous journey of sixty miles which we were obliged to undertake. Fifteen miles from the springs we halted for supper, and just at dark resumed our march up the mountains. We organized in the same manner as on a previous occasion, but as our numbers were far less we failed to inspire the Indians with much fear of us, and we afterwards learned they had followed us with the evident design of making an attack. They approached so near on one occasion, doubtless for the purpose of ascertaining our numbers, that the noise of their movements was heard by Brother W—— who, at the time, supposed it to be caused by some prowling animals.

It was the general opinion that the military order we preserved while traveling was the sole cause which deterred the savages from attacking us. This doubtless had an influence, but we recognized the agency of the Almighty in the matter.

While passing over this dreary and dangerous road we saw where a number of Mexicans had been killed a short time previous—their bones, from which the wolves had torn the flesh, furnishing ghastly evidence of savage warfare. We saw, also, the pit where a single individual had kept fifty of his foes at bay for a whole day, and he finally escaped in the darkness.

With the conclusion of this night march we had passed the limits of the country infested by the savages, and the remaining portion of our journey was continued at leisure. Arriving at Encinilla the superintendent of the village (which was included in the individual possessions of the governor of the state) invited us to take up our quarters with him. We did so, and found him a most agreeable host. The first night that we tarried with him the conversation on the principles of the gospel was continued until about one o'clock.

The Don endorsed nearly every truth which we advanced, and really opposed none of them except the principle of plurality of wives. This he assailed with a good deal of vigor, which appeared rather strange to us until some of the villagers, on the following day, informed us that our host maintained three mistresses and was raising as many families. Then, too, the Don occasionally lapsed into an irregularity, but because he sent out and gathered to the paternal roof all of his children thus born, the offense was condoned and altogether he was highly esteemed. As soon as we learned these facts respecting our host we abandoned all hope of being able to overcome his prejudice against polygamy.

TOPICS OF THE TIMES.

BY THE EDITOR.

A DISPATCH was lately sent from Carthage, Illinois, to the Louisville *Courier Journal* to the effect that the Prophet Joseph's son Joseph, the head of what is called the Reorganized Church of Latter-day Saints, residing at Lamoni Iowa, was intending to come out to our Territory to offer himself as a candidate for President of the church. There may not be a word of truth in the dispatch, though it would not be surprising to hear of such a move on the part of that aspiring individual.

There is great potency in the name of JOSEPH SMITH among the Latter-day Saints. Many sacred recollections and feelings cluster around it. It occupies a tender place in their memories; and nothing would delight our people more than to have the sons of the Prophet Joseph honor their father by obeying the commandments which God gave through him. It is a cause of unceasing regret to all the thinking people of the Church that they should have assumed the attitude they have towards the work which he was the instrument in the hands of God of founding. It seemed an unnatural thing that the children of the Prophet Joseph should array themselves in antagonism against the men who were his companions and devoted friends and followers through the heat and conflict of his eventful life By their labors and the blessing of the Lord his name had been made famous throughout the world and the greatness of the work which he performed was impressed upon the attention of mankind.

President Brigham Young, through his long administration of the affairs of the Church, only added to the lustre of the Prophet Joseph's fame. His labors and achievements, admirable as they undoubtedly were, were a contribution to the greatness of the man whom he always revered and honored as the instrument chosen of God to lay the foundation and to hold the keys of this great Latter-day work. He did all in his power to magnify the Prophet Joseph Smith in the eyes of the Church and of the world, and counted himself honored in holding the keys on the earth, under and subject to his beloved leader.

Not only were these his feelings, but they were the feelings of all the Twelve Apostles, and were pre-eminently those of our lately deceased President, whose blood mingled with that of the two martyrs in Carthage Jail. He esteemed it the greatest honor of his life to have had the privilege of being a friend of the Prophet Joseph and to have been his companion in the dreadful scene which terminated in the martyrdom of himself and his brother, the Patriarch.

IT is wonderful the effect that falsehood, oft repeated, has upon the human mind. It would seem impossible that the sons of the Prophet could have thought themselves justified in viewing the Twelve Apostles as the enemies of their father. Yet, strange as it appears, it is nevertheless true that they held this view, and this, doubtless, because of the oft-repeated falsehoods which they heard concerning them.

I visited Nauvoo early in the year 1860 and stopped at the Mansion House, then occupied by Mr. Bidaman and his wife, Emma, who had been the wife of the Prophet. Her children lived with her. Frederick Smith, the second son of the Prophet, whom I had known as a boy in Nauvoo before our exodus, and who has since died, told me that the Twelve had conspired against his father and were the means of his death. I was astounded that he should have such an idea. It seemed incredible that a young man of his intelligence, with the means of information that he had at his command, could be so imposed upon as to believe such an atrocious falsehood concerning his father's best friends! I reasoned with him upon the subject and showed him the folly of such a thought and how baseless it was, pointing out to him that there were two of the Twelve with his father and uncle in the jail at the time the attack was made upon it. But so firmly was this untruth imbedded in his mind that, though he was silenced, I doubt very much if he was convinced.

It has always seemed to me a strange circumstance that the immediate family of the great Prophet whom God chose to be the founder of His work upon earth should stand in the relationship in which they now do to that work. If they could have their way, in their blind ignorance, they would destroy all that he did. But God will, as He has done in the past, overrule their conduct and their antagonism to His work for the glory of His name and the accomplishment of His purposes. He will make all that they do contribute to His praise; and the day will come when we shall see how this almost insane conduct of theirs has been controlled for good.

The promises of God to the Prophet Joseph are of such a character that they cannot fail. Some of them concern his posterity. There will be some of them yet come forth and receive all the blessings the promise of which he obtained from the Lord in their behalf. This will undoubtedly come to pass, and the world will yet see its fulfillment. But there is little ground to believe that Joseph, the oldest son, will receive these blessings. His conduct has been such as to furnish little room for hope that he will receive the fulfillment of these promises. Upon this point, however, I do not think it necessary to dwell, as he is, as well as all mankind, in the hands of the Lord.

It is a cause of thankfulness, however, to know that we are not left to uncertainty and to doubt respecting his claims or the claims of others in regard to leadership in our Church. God has placed the authority of the Holy Priesthood upon men whom He has chosen. He has given them the Apostleship. They have all the power that God has ever given to man in the flesh. It is a delightful reflection to know that these men are united.

The President of the Twelve Apostles is a man whose life has been spent in the cause of God. He has been distinguished throughout his career for his unflinching integrity to the truth. He has never wavered in his faith nor failed to perform his full duty as a servant of God. He stood by the Prophet Joseph, as his predecessors did, in the hours of trial. When many so-called friends faltered and shrank he exhibited unyielding firmness and undaunted courage. Though now

past eighty years of age, he is of vigorous frame and full of healthful activity, with well-preserved mental faculties, and with the apparent promise of living yet for many years. Nearly all of our leading men come of long-lived ancestry. President Wilford Woodruff's great-grandfather lived to be over one hundred years of age. He, himself, and his brothers have been noted for the wonderful amount of hard work which they have performed; yet he has brothers who are older than himself, the older of the two being upwards of eighty-five years of age.

Men of such ripe experience as President Woodruff are of exceeding value to us as a people, and we should prize their society and entertain feelings of gratitude to our Father in Heaven for His kindness in preserving their lives and giving us the benefit of their wise counsels. The departure of one man of mature experience, who has passed through the various scenes and vicissitudes that the Church has witnessed, is a great loss to us as a people. God undoubtedly fully understands what His work needs, and He does not take His servants from their earthly labors without having others raised up to take their places. Nevertheless, we miss their society, their presence and the strength which their counsels have been wont to give us.

Upon no point are our enemies more deceived than in the idea that the death of a leading man like President Taylor is likely to result in the disruption of the Church or in any disaster to the people. God has given us such an organization that we are prepared, when His people are faithful, to meet all the exigencies that may arise. The work goes steadily forward, without interruption. It always has done so; it always will do so.

If Joseph Smith, the son of the Prophet, were to come here, repent of his sins and be baptized, it would give great joy to the entire people of the Church. But for him to set up any claim to leadership, or to expect that the Latter-day Saints will look with favor upon him unless he changes his course, would be useless and would only result in confusion and shame to him.

WHAT SHALL BE DONE WITH THE GIRLS?

THE question, "What shall be done with the boys?" is, to the average American parent, far more perplexing than that other equally momentous one, "What shall be done with the girls?" The boys must be trained to some profession of business by which, when they become men, they can earn sufficient money to support not only themselves; but too often the idle and almost useless women they are foolish enough to marry. As for the girls, it is only necessary to educate them in a showy, superficial manner, to dress them as handsomely as the father's means will permit, and in due time to pass them over to the young men, who are expected to hire one, or two, or three servants to wait on the dainty, helpless creatures.

What to do with the boys is, under this order of things, becoming every day a more and more difficult question to determine. The cost of living has so greatly increased, in consequence of the multiplication of home luxuries, in the shape of fine furniture and expensive houses, and in the too frequent abandonment of households to the waste and destruction of servants, that the young man who is to take upon himself the maintenance of a wife and family must be thoroughly educated in some business by which he can obtain the means to enjoy the blessings of a modern home. But success in any business or profession comes only after years of patient labor, and the father knows but too well that in almost any choice of a life pursuit which his boy may make, the chances of a prosperous result are largely against him. He finds too often most of the prominent places already filled by more favored ones, and is forced to accept a position that offers little apparent advantage. The look forward is, in consequence, by no means hopeful or encouraging.

If the question, "What to do with the girls?" was more carefully considered and more wisely determined, this other question of "What to do with the boys?" would be one of easier solution. Why should the girls be raised in idleness? Why should work and service be a disgrace to them, and an honor to their brothers? Why should the home be filled with ignorant and half-trained servants to waste and annoy when there are two or three almost useless daughters in the household who would be healthier in mind and body if each took her share of the work, giving order and comfort to every department? The father and brothers devote themselves to earnest service; but the wife and daughters too often sit in comparative idleness at home, demanding to be served.

It is just here that the social life of the great middle class of Americans, especially in our cities, is so sadly defective. In this false home-training of our girls we hurt the body politic, for in that training lies the fruitful source of one of the most deplorable of all social evils. Young men cannot, unless rich, or in prosperous business, afford to marry. The cost of supporting a women who thinks it degrading to make a loaf of bread, cook a dinner or wash the dishes, even if she knew how, and who must have silks and laces and jewels like the rest, is too great for most young men who have to depend solely upon their own hands and brains for a livelihood. Some will not marry at all. Others take the risk and the burden with a half-blind confidence that all will come out right. But too many of these, after a few years, find themselves hopelessly in debt, while the family expenses go on steadily increasing. Then come shifts and expenditures. Some break up their homes and try boarding, in order to reduce the cost of living. Some make desperate business ventures and fall, in consequence, even more hopelessly into debt. While others cheat, rob their employers, plunder in public trusts, or join the steadily increasing army of miserable defaulters, in order to keep up a style of living as good as their neighbors. Until girls are taught that work and service are as honorable to them as to their brothers, and idleness as wrong and disgraceful, we shall see little or no change for the better in our social life.

What, then, shall be done with the girls? Need we answer the question? Let them be trained from the beginning to regard all household work as good and honorable, and to be skilled in every department of home economy. Let duty and service be set before them as the highest end of life, and pleasure and self-indulgence as the lowest. It is the false sentiment which reverses all this that is yearly working such sad disasters in so many beautiful homes; homes built upon the sands of pride and self-indulgence, instead of upon the solid foundations of prudence, industry, economy and a loving self-sacrifice.

A WISE and virtuous man when in adversity, may, like a dark lantern in the night, seem dull and dark to those who are about him; but within, he is full of light and brightness; and when he chooses to open the door, he can show it.

ACCORD.

WORDS BY L. G. RICHARDS. MUSIC BY E. STEPHENS.

Moderato.

1. Come, let us join with one ac - cord On this sweet sab- bath-day, U - ni - ted- ly to praise the Lord And ev - er watch and pray. U - ni - ted-ly to praise the Lord And ev - er watch and pray.

Grant us, O Lord, Thy saving grace,
Inspire our hearts with love,
Prepare for us a resting place
In realms of light above.

On Zion's blissful mount may we,
With harps of sweetest strain,
Strike hands with the fraternity,
Who come with Christ to reign.

We'll shout hosanna loud and long,
Till heaven's arch shall ring,
With our redemption's sweetest song
Of praise to Christ our King.

THE FLAW IN THE BOILER.

THE late Mr. W——, one of the leading business men of Cincinnati, was strongly opposed to the use of intoxicating liquor as a beverage, and in his gentle, quaint way preached many an effective temperance sermon.

He received one day a visit from Judge C—— of St. Louis, who then held the first place among the learned jurists of the west, and who was besides a brilliant man of the world, kind-hearted, brave and loyal to his friendships.

Mr. W—— showed him over his manufactory, and his admiration was especially excited by the intricate machinery, much of which was of brass, finely polished—a work of art as well as of use.

That evening the friends dined together at Mr. W——'s hotel. Judge C—— drank to excess. Observing his friend's grave, keen eyes upon him, he said, gayly—

"You do not take brandy, W——?"

"No."

"Nor wine?"

"No."

"I do," frankly. "Too much, probably. But I began thirty years ago. I drank as a boy at my father's table. I drank as a young man, and I drink as an old one. It is a trifling fault, if you choose to call it a fault, and will hurt nobody but myself. If it has not harmed me in thirty years, I have no cause for fear."

Mr. W—— bowed gravely, but made no reply.

When dinner was over, he said, "We had an accident in our mills an hour after you left. Will you walk up with me?"

They reached the mills in a few minutes. One side of the wall had fallen in. The exquisite, costly machinery was a hopeless wreck. Two or three workmen had been crushed in the ruin, and laborers were digging to find the bodies.

"Horrible!" cried C——. "That machinery was so fine and massive, I thought it would last an age."

"Yes," said W——, slowly, *but there was a flaw in it.* A very slight flaw, which the workmen thought of no importance. I have used it many years in safety. But the flaw was there, and has done its work at last."

Judge C——'s face lost its color. He was silent a moment, and then turning, caught Mr. W——'s hand.

"I understand you, old friend," he said. "I will remember."

How long he remembered, we do not know. A habit of thirty years is not easily broken.

GIVE to the sacred pages a fair examination; try them as to their general scope and tendency—the character, the disposition, the views of those who wrote them; try them with careful meditation and prayer, and you will find your Bible to be a jewel indeed. In this respect, as well as others, that the more it is worn, the brighter it will shine.

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It can be obtained from the proprietor Robert Smith, Payson, and a few copies are also on sale at the

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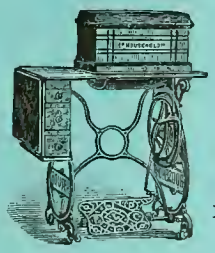

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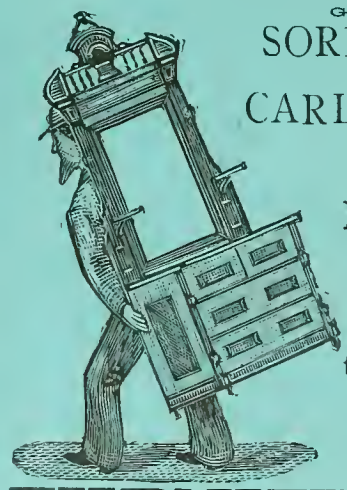

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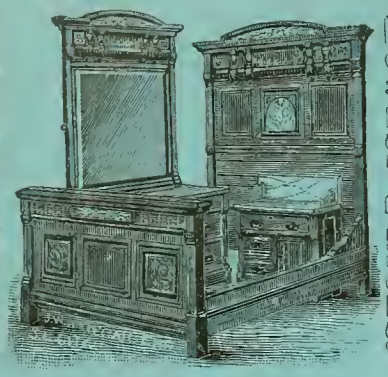

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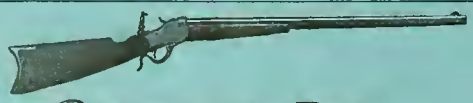

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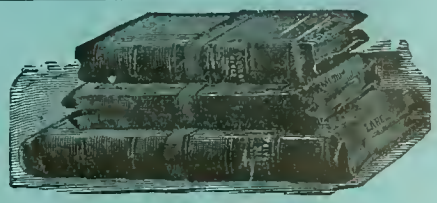

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